

Presented by Subhash Lakhani
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THE DIVINE FORMS OF THE PATH OF GRACE (NIDHI SWAROOPS)

Apart from Shree Nathji, there are another 8 Divine forms of Lord Shree Krashna. They are all one and the same. It is like viewing photos of oneself at different stages in life. Whether one views their childhood, teenage, adult photos, they are all photos of themselves. Similarly is the case with the Lord, all of these Swaroopas are The Lord Himself but at different stages in His life.

These Swaroopas are called 'Nidhi Swaroopas' as Shree Vallabhacharyaji rendered divine service to them. Shree Gusainji gave each Nidhi Swaroopa to each of his gracious sons. The Nidhi Swaroopas were:

- (1) Shree Navnitpriyaji
- (2) Shree Mathuradhishji
- (3) Shree Vitthalnathji
- (4) Shree Dwarkadhishji
- (5) Shree Gokulnathji
- (6) Shree Gokulchandramaji
- (7) Shree Madan Mohanji
- (8) Shree Balakrishnalalji

SHREE NAVNITPRIYAJI

Divine appearance: A Rajput lady of Mahavan went to get water from the divine river Shree Yamunaji in Gokul. At Brahmand Ghat and in the water, she found 4 Divine Forms. They were; Shree Navnitpriyaji, Shree Gokulchandramaji, Shree Ladileshji and Shree Lalit Tribhangiji. The Rajput lady understandingly and affectionately gave these 4 Divine Forms to Shree Vallabhacharyaji. The Divine Form of Shree Navnitpriyaji was bestowed by him to a Vaishnava called 'Gajjan Dhavan'. Later on Shree Gusainji bestowed that Divine Form to Shree Giridharji. Currently Shree Navnitpriyaji resides graciously in Nathadwara.

Swaroopा (Divine form): Shree Navnitpriyaji's body is beautiful. There is a small piece of butter in His Right Hand. He crawls after squashing a ladoo (sweet ball) in His Left Hand. Mother Yashoda has put collyrium on His Lotus eyes so His face colour is dark. Navnit means butter so Navnitpriyaji means one who loves butter.

SHREE MATHURADHISHJI

Divine appearance: Shree Vallabhacharyaji was once standing with his devotee Shree Padmanabhdas in the early morning on the banks of the divine river Shree Yamunaji in Gokul. Then suddenly there was a roaring noise in the midst of the divine river and an enormous Divine form appeared. Its height was about seven palm trees in length. That Divine form commanded, "Perform My Seva!" Shree Vallabhacharyaji replied, "Please be so kind and assume a smaller Divine Form as we are unable to perform divine service of your larger Form". That Divine Form was Shree Mathuradhishji.

Shree Vallabhacharyaji bestowed this Divine Form to Shree Padmanabhdas. Although Padmanabhdas was materially poor, his love and devotion for the Lord was extremely rich. After Padmanabhdas left this world, this Divine Form was bestowed to Shree Gusainji who then bestowed it to Shree Giridharji.

Swaroopा: This Divine Form is standing upright. It is Dark and has 4 Beautiful Arms. His Upper Right Hand is holding a conch, His Lower Right Hand is holding a lotus, His Upper Left Hand is holding a chakra (circular sharp weapon), and His Lower Left Hand is holding a mace. This Divine Form relates to His Divine sports of grazing cows and butter theft. When Lord Shree Krashna climbed on a small mortar to steal butter, His Pitambar (yellow-coloured dhoti) slipped down from His Waist. He assumed 2 other Hands in order to catch His Pitambar. Currently Shree Mathuradhishji resides graciously in Kota.

SHREE VITTHALNATHJI

Divine appearance: Batuklal was an educated pundit from Kanoj. When he was bathing in the river Ganges, this Divine Form became tangled in his dhoti. He affectionately and understandingly gave that Divine Form to Shree Vallabhacharyaji.

Another time when Shree Vallabhacharyaji was taking a bath, the Divine forms of Shree Chhote Mathureshwari and Shree Swaminiji became tangled in his sacred thread. Shree Swaminiji personally informed him of being Shree Vitthalnath's Swaminiji. Since then, Shree Swaminiji resides graciously with Shree Vitthalnathji. Shree Gusainji's name as 'Shree Vitthalnathji' is related to this Divine Form.

Swaroopा: This Divine Form is beautiful and is standing upright. One hand is holding a conch with a hole; His other hand is holding a lotus. His Lotus Feet are embellished with various attractive ornaments. Shree Vitthalnathji stayed graciously at Kota since 1524

A.D. It was Shree Harirayji who brought Shree Vitthalnathji to Khimnor. Currently Shree Vitthalnathji resides graciously in Nathadwara.

SHREE DWARKADHISHJI

Divine appearance: In the 2nd skandha of Shreemad Bhaagavata, the description of Shree Dwarkadhishji is stated. This Divine Form appeared from Bindu sarovar of Siddhpur. When the universe was being formed, Brahmaji (the god of creation and rajoguni dev) wanted to find his origin so he was commanded to do penance by Shree Dwarkadhishji. Brahmaji then performed penance for 1000 years which resulted in the Divine sight of Shree Dwarkadhishji who appeared with 4 arms, Kundals (on His ears) and a Pitamber. Brahmaji gratefully paid his respect to Shree Dwarkadhishji and thus was the first to perform divine service of this Divine Form. This same Swaroopa resides graciously in Kanroli!

Then Brahmaji's son Sage Kardam performed penance at the River Saraswati's banks for 10,000 years. He was then able to perform divine service (including maanasi) of Shree Dwarkadhishji who gracefully appeared before him holding a Conch, Chakra, Mace and Lotus respectively in each one of His Hands.

Sage Kardam's son Shree Kapildevji had a disciple called Deva Sharma. Both Deva Sharma and his son Vishnu Sharma were commanded by Shree Dwarkadhishji in their dream to perform His Divine service. They both did and at the end of their lineage an old woman called Parvati performed His Divine service. At the same time King Ambarish performed penance for 10,000 years and as a result Shree Dwarkadhishji gracefully gave him His Divine sight and gifted him a boon. King Ambarish requested that he wanted to perform His Divine service and consequently Shree Dwarkadhishji revealed Himself to be graciously residing at Parvati's house. As she was unable to perform His Divine service, she requested the King to continue. The King then built a beautiful place in Mount Abu for Shree Dwarkadhishji to reside and after taking permission from Sage Vasisitha placed Him inside.

Shree Dwarkadhishji was then served by Sage Vasisitha, King Dasaratha (the Raghuvansh King) Queen Kaushalya. The King and Queen both wanted to have a child so Shree Dwarkadhishji commanded them to perform a Kamesti yagya. Consequently He incarnated as King Dasaratha's son and in the Form of Shree Rama. Shree Dwarkadhishji's Divine service then reverted back to Sage Vasisitha but was then performed by Sage Bharadwaj, Sage Kashyap and then Sage Vyasaaji. There was one occasion when after Sage Vyasaaji put Shree Dwarkadhishji to sleep, he meditated but felt Shree Yamunaji's divine water around him. Consequently he could not meditate and sprinted into his nij mandir where Shree Dwarkadhishji was asleep. He was so concerned about Shree Dwarkadhishji that he rushed to open the nij mandir doors but became

motionless when he saw that Shree Yamnuaji was with Him. Both gave him their Divine sight. Sage VyasaJi then asked for forgiveness for intruding upon them but Shree Dwarkadhishji replied that the whole incident was a Lila meant for him.

Shree Dwarkadhishji revealed to Sage VyasaJi that he had taken birth in Mathura as Lord Shree Krashna and would perform various Lila's for His beloved devotees. He stated that Yudhishtira and the other Pandavas would become His devotees. According to His wishes, Sage VyasaJi bestowed His Swaroopa to the Pandavas. They performed His Divine service which was then performed by King Parikhshit (a Pandava descendant), and then a Brahmin called Saur Sharma. One night Shree Dwarkadhishji commanded Saur Sharma in his dream that His Divine Form should be established graciously in Mount Arbuda (presently known as Mount Abu). He acted accordingly and a temple of Shree Dwarkadhishji was constructed and the Sages that lived there worshipped Him whole heartedly.

Shree Dwarkadhishji then commanded a tailor called Shree Narayandasaji from Kanoj in his dream to take Him from Mount Arbuda and establish His temple in Kanoj. He acted accordingly thus This Divine form graciously resided at Kanoj. Later on, Shree Vallabhacharyaji commanded his disciple Shree Damodardas Sambharwala to perform Shree Dwarkadhishji's Divine service. Understandingly Shree Narayandasaji bestowed The Swaroopa to Shree Damodardas. When Shree Damodardas passed away, The Swaroopa was taken back to Shree Vallabhacharyaji who bestowed it to Shree Gusainji who performed its Divine service who then bestowed it to his son Shree Balakrishnalalji.

Swaroopa: This Divine Form has 4 hands and is standing upright. He is holding a Lotus in His Lower Right Hand, a Mace in His Upper Right Hand, a Chakra in His Upper Left Hand and a Conch in His Lower Left Hand. When Shree Vallabhacharyaji graced this earth (1479 – 1531), Shree Dwarkadhishji was established in Gokul. However during Aurangzeb's time, The Swaroopa was established in Ahmedabad (Gujarat) because of the turmoil that was rampant in North India in 1670. The Swaroopa was then established in Asotia (small village near Udaipur in Rajasthan) where it graciously resided until 1719. Then in 1720, the Swaroopa was established in a grand Haveli in Kankroli near Nathadwara where it is still graciously residing. Maharana Rajsingh constructed a beautiful temple for Shree Dwarkadhishji at Kankroli on the banks of Lake RaySagar.

SHREE GOKULNATHJI

Divine appearance: Shree Gokulnathji was bestowed from the relatives of Shree Vallabhacharyaji.

Swaroopa This Divine Form is beautiful and in a standing position. He has 4 hands. He keeps His Right Hand above while His Left Hand is holding a conch without holes. His other 2 Hands are holding His Divine Flute. Shree Radhikaji and Shree Chandravaliji reside with Him. One hand contains the 'Chamar' and another hand contains a Sceptre.

Whose hand? As Shree Gokulnathji uplifted Shree Giriraajajee Mountain, one of His hands is kept above. Currently Shree Gokulnathji resides graciously at Gokul.

SHREE GOKULCHANDRAMAJI

Divine appearance: As previously mentioned, one of the Divine Forms that the Rajput lady of Mahavan found at the divine river Shree Yamunaji was Shree Gokulchandramaji. She then understandingly and affectionately gave this Divine Form to Shree Vallabhacharyaji who bestowed it to his disciple Narayandas Brahmachari. After performing His Divine service whole heartedly, he bestowed The Divine Form to Shree Gusainji who requested his son Shree Raghunathji to perform His Divine service. This was because Shree Gokulchandramaji Himself wanted Shree Raghunathji to perform His Divine service.

Swaroopaa: Shree Gokulchandramaji is Dark, Beautiful and in a standing position. Three parts of His body are curved - feet, waist and neck. He is playing His Divine Flute. Shree Gokulchandramaji is related to Raas lila (Lord Shree Krashna's Divine sports dancing and singing with Gopas and Gopies). This Divine Form graciously resided at Gokul, Chandrasarovar, Jaipur and Bikaner. From 1871 A.D till present, Shree Gokulchandramaji resides graciously at Kamvan. It was Shree Gokulchandramaji Himself who appeared and ordered Shree Vallabhacharyaji to provide refuge for divine souls.

SHREE BALKRISHNALALJI

Divine appearance: When Shree Vallabhacharyaji was taking a bath in the divine river Shree Yamunaji, this Divine Form became entangled in his sacred thread. Shree Gusainji had the Divine sight of Shree Balakrishnalalji eating food directly before him and kept This Divine Form very close to him during his pilgrimage to Badrikashram. He then bestowed This Divine Form to his son Shree Yadunathji. It is important to note that only the Vallabh dynasty (i.e. descendants of Shree Vallabhacharyaji) have performed His Divine service.

Swaroopaa: This Divine Form is small and beautiful. He is holding butter in His Right Hand and crawls on His knees like a baby. Although just a Divine child, He defeated all demons that tried to harm Him or His devotees, Putana and Trinavarta just to name a few. This Divine Form resides graciously at Surat.

SHREE MADAN MOHANJI

Divine appearance: When Shree Yajna Narayan Bhatt (one of Shree Vallabhacharyaji's ancestors) was performing his 31st Soma Yagnya, The Lord Himself appeared from the

divine fire in the Soma Yagnya and stated “I will appear in the form of Vaishwanar (i.e. Shree Vallabhacharyaji) when 100 Soma Yagnyas have been performed” but then disappeared. However He manifested Himself into This Beautiful Swaroopa which remained from that divine fire.

Swaroopa: This Divine Form is in a standing position. His 2 Swaminijis (Shree Radhikaji and Shree Chandravaliji) graciously reside with Him. This Divine Form has fascinated even Kamdev (the god of love) and is related with Raas Lila. This Divine Form presents resides graciously in Kamvan.